

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FINE,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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## THE PREACHER.

GOD THE AUTHOR OF ALL THINGS.

A SERMON,

DELIVERED IN THE SECOND UNIVERSALIST  
CHURCH, IN BOSTON, SABBATH MORNING, JULY  
5, 1829. BY HOSEA BALLOU, PASTOR.

TEXT. "I have occasioned the death of all the  
persons of thy Father's house."—1. Samuel xxii.  
part 22.

AMONG the numerous subjects of controversy, which have engaged the attention of pious writers, and which have caused divisions in the Christian church, no one has been more signalized, or become more prominent than the question, whether the Supreme Being can properly be said to be the author of all things, in the most extensive use of the words. While that class of doctors, which have, for ages, defended the system of divinity, which embraces the doctrine of the foreordination of all things, have found no difficulty in confounding the advocates of the opposite hypothesis, they have never been able to free their own creed from objections, no less embarrassing, than those with which they contended their opposers. The predestinarian, by urging the foreknowledge of God in all things, which the Arminian doctors could not deny, have been able to demonstrate the certainty of all events as clearly as this certainty is established by the hypothesis of predestination. This argument the Arminian has never been able to overcome. But though he could never satisfy the predestinarian that human agency could possibly go contrary to the divine prescience, he could put him to utter confusion by showing that by the doctrine of foreordination, God is made the author of all the sin, which wicked beings have committed. And then, making use of a proposition which they both allow, that sin deserves and must receive an infinite and an endless punishment, he presents the appalling absurdity to his adversary, of the foreordination of sin by the Divine Being, and also the foreordination of this infinite punishment for sin!

We have here in plain view, the great and embarrassing subject of controversy, and even of contention, which has divided the Christian church for ages; and if we carefully observe, we may easily discover where all the difficulty lies. Why does the Arminian, or what we now call the free-willist, wish to find that agency in man for which he contends? The fact is, he wants it for the sole purpose of making out on the one hand, the justice of the sinner's endless punishment; and on the other, he wishes to free the divine Being from that cruel character which is given him by the doctrine which makes him the author of the sin for which he condemns the sinner to endless sufferings. The Arminian has not been able to discover, nor has the predestinarian shown him, that could he find in any agency which he should choose to describe, it would then be necessary to allow that this agency, being constituted by the Creator, must have been designed by him for a definite purpose, which purpose could not fail of being effected. So, after all, he involves himself in the same appalling absurdity with which he confounds his adversary. For there is no moral difference in saying that our heavenly Father is the author of that sin for which he condemns his children to endless suffering, and saying that he is the author of that agency which he designed should eventually terminate in the same result.

But the whole difficulty would be removed at once, if the doctors, on both sides of the controversy, could come to the conclusion to leave out of the Christian creed the hypothesis of endless punishment.—To maintain this erroneous proposition the predestinarian becomes confounded with the relentless cruelty, in which he involves the divine Being; and to maintain the same offensive doctrine, the Arminian confuses himself with the ignorance, which his doctrine attributes to Him who knows all things. What objection could the Arminian bring to the doctrine of predestination, could he first free his own mind from the doctrine of endless punishment, and then find no such error in the system of predestination? There must surely be something besides the dictates of enlightened reason, and the aspirations of a benevolent heart, which would raise objections to the doctrine which teaches that God predetermined all events, and overrules them all for the ultimate good of all his creatures.

With a view to bring this all-important subject before my hearers this morning, and to furnish some arguments for the support of the right of the case, the text, which has been read, was selected. But the query may arise,—What has the text to do with the subject? In reply, we say, that the text stands in support of the doctrine, that contends that the cause of what is called evil may be innocent.

In his flight from the unrighteous vengeance of Saul, king of Israel, David, destitute of provision and of armour, came to Nob, to Ahimelech the priest who not

knowing that his majesty was offended with so worthy a servant as he supposed David to be, accommodated him with a supply of holy bread, as he had no other, and gave him also the sword which David took from Goliath when he slew him. Thus provided, David continued his flight from Saul. But Doeg, the Edomite, was present when the priest accommodated David, and afterwards informed Saul of the fact, and accused Ahimelech to his majesty.—The king was enraged against the priest and demanded of him thus: "Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him that he should rise against me, to lie in wait, as at this day?" It was in vain that Ahimelech pleaded his innocence, saying: "And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honorable in time of house? Did I then begin to inquire of God for him? be it far from me. Let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this less or more." Absolute power, which is not amenable to law, when exercised by enraged majesty, is deaf to all the eloquence of innocence, and dooms to destruction without the semblance of justice, or the feelings of humanity. The following sentence was immediately pronounced:—"Thou shalt surely die, Ahimelech, thou, and all thy father's house."—Such was the odious character of this wicked sentence, that Saul's footmen, when commanded to slay the priests of the Lord, refused. Doeg, in the spirit of his master, accomplished this memorable massacre, and put to death, that day, eighty-five persons who wore the linen ephod.—He moreover destroyed the city of Nob, old and young, male and female, and even the cattle. One son of Ahimelech alone escaped and came to David, and informed him of the whole of his tragedy. David, in reply, told Abiathar that he knew, when he was with his father, that Doeg would inform Saul of what transpired, and told him that he had been the occasion of the death of all the persons of his father's house; but at the same time promised him protection.

Having so far attended to the history, in which our subject is found, we may proceed to examine the moral character of David, in relation to the murderous scene which we have described. Was David the innocent cause of this murder, or was he the criminal cause? Here there can be but one answer. David was the innocent cause of this outrageous piece of wickedness. But the question will be asked; was there a criminal cause of the same wicked outrage? Here again there can be no doubt. If there had been no criminal design the act could not have been morally wrong. The act of taking life, as well as all other acts, is innocent, or criminal, according to the design of the principal agent, who performs the act. But Saul and Doeg were unquestionably criminal, in relation to this affair; and it is very evident that they were important agents in it.

The discerning hearer will now grow apprehensive that the nice point, that pivot on which this general subject must turn, is going to be either overlooked, or kept out of the argument. It is very clear, that in order for our reasoning to result in showing that God is the innocent cause of all things; it must be shown that he is the innocent cause even of criminality itself. We have no fears on this subject, no wish to hide behind some insoluble mystery.—Let us then examine the case of Saul and David. Saul was determined to take the life of David; and such was the strength of this determination and the fury which accompanied it, that whatever seemed to stand in the way to restrain the course of his vengeance, became subject to it. This in Saul was criminal; it was the dictate of envy. David had done nothing at which Saul was offended; but his loyalty to the king, his love of his country's freedom, and above all his sacred regard to the character of the God of Israel, had acquired him a fame, which eclipsed the glory of Saul and kindled the fire of jealousy in his heart.

In the movements of David there appears nothing that was reprehensible.—Goliath had for forty days shown himself from the front of the Philistine army, proudly vaunting, and defying the host of Israel. He proposed to decide the fate of a pending battle by single combat, if the army of Israel could furnish a champion to meet him. But Saul and his men were afraid; nor did any one possess the courage to accept the challenge. David was then a ruddy youth, whom his father sent to the camp to bear his favor of his sons, who were in the army. When he saw Goliath vaunting in his vanity, and heard him defying the army of Israel; and when, to his mortification, he saw his own brethren and the whole host of his people shrinking with fear at the profane boasting of the uncircumcised champion, he felt emotions which we can more readily conceive than describe. He was not a moment in deciding, in his mind, that Goliath's challenge ought to be accepted.—This was no sooner known by Saul than he made inquiry, and found the youth ready to meet in single combat, this champion, who was the terror of Saul and all his men of war. Saul feared for the safety of David, and expostulated with him. He reminded him of his youth, and that he was going to meet a foe who had been a man of war from his youth. But David informed Saul that he had slain a lion and a bear, which attempted to rob his father's flock of a lamb, and that he was confident that God would make that uncircumcised Philistine as one of them. Such was Saul's concern for David that he put his own armour on him, and furnished him with all the defence possible. But David refused all these, and taking his staff and sling, chose five smooth stones out of the brook, with which he fearlessly met and overcame this fearful champion. This David was a Benjamite, and well skilled in the use of the sling; and with this weapon he prevailed. Now what we desire to have considered here is the perfect innocence of David, in this interesting combat. Saul, the king, was concerned for nothing, as it appears, but for the safety of this beautiful youth. He felt no apprehensions that any prejudice to himself could result from David's success in this case. No doubt the sincere desire of his heart was gratified when he saw the champion fall. But when Saul and his victorious army returned in triumph, and the women came out of the cities to meet the king, singing and dancing, and exclaiming, Saul hath slain his thousands, and David his ten thousands, these elements which compose the demon of envy, were immediately called together, and kindled into a fury of horrid malice.

Let us now look at this whole affair; and let candor judge and decide whether David, by the help of God, in whom he trusted, was not the innocent cause of Saul's deadly envy. It really seems that the subject is too plain to either need argument, or admit of doubt. But says the hearer; though this must be allowed, the question arises, wherein does the criminality of Saul's envy consist, if it were the effect of that which was innocent and good? The answer is ready—Saul's criminality consisted in his designing evil; and it was this evil design which led him to all the acts of injustice and cruelty which he committed against David and others, on his account. But another question here presents its demands; and it is one too of high consideration in relation to the general subject. Why does not this argument suppose the same criminality in the divine Being, who is allowed to be the cause of this criminal envy, as it attributes to Saul, in whose breast it burned? To this weighty question the answer is also ready. It is because the argument contends that the design which the divine Being had in causing this envy in Saul was a good design. The whole was designed and overruled by our heavenly Father for good, and was wholly dictated by that heavenly wisdom which is full of mercy and good fruits, and which is without partiality. We will here allow the objector to urge what to him may seem to be of weight, that as the argument allows that the divine Being intended and caused all the evil which actually took place, by the agency of Saul, if we argue that the divine Being is innocent in this case, we should also allow the innocence of Saul. But to this we reply: there is a very plain difference in the moral character which the argument attributes to the Creator and to the creature. All the evil which actually took place was designed by the Creator for the good of all concerned; but in the design of the creature there was not the smallest particle of divine benevolence or good will; and it is the difference in the moral nature of those opposite designs, which constitutes the moral difference in the characters of the Creator and the creature. If it could be seen that Saul, in all his conduct which we have noticed, was actuated by a purely benevolent disposition, designing the whole for the ultimate good of all whom his acts concerned, and seeing at the same time how this good would be brought about by such means, we should see no cause why his entire innocence should not be allowed. But not being able to find this good design in Saul, nor the least shadow of evidence of its existence, we are compelled to ascribe to him the character of cruel, relentless envy.

The hearer is now, unquestionably, prepared to see that it is absolutely necessary to leave out of our creed the doctrine of infinite evil, or unlimited suffering, as it is impossible for such evil or suffering to be overruled for the good of those who endure it. As our argument contends that God is the innocent cause of the sin which men commit, and maintains this hypothesis on the ground that he designs all this sin and its consequent guilt, condemnation and suffering, for the ultimate good of all, we see that the admission of endless suffering would destroy every vestige of this system of reasoning, as it is not possible to conceive how suffering, which will never end, can result in the benefit of the sufferer. Sound reasoning, on this subject, will moreover show, that as the designing of evil, without intending it for good, constitutes the sinful or criminal cause, by allowing that the divine Being ever was the cause of that which he did not design for ultimate good, we charge him with criminality!

The instructions of the blessed Saviour will assist us in illustrating the principle that the cause of moral evil may be innocent. The following are his words:—"Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law; and a man's foes shall be those of his own household." In this passage the Saviour acknowledges that he came to effect division in families; to make fathers and sons foes to each other, and to set at variance mothers and daughters. But we cannot suppose that he meant to accuse himself of being the criminal cause of those deadly feuds and family quarrels; nor can it be allowed, by any who know his spirit and doctrine, and who love the same, that he was the criminal cause of such unhappy divisions. We find the criminal cause of all such wickedness in the superstition and bigotry of the religious people of those times, in which the gospel was planted in our world. The doctrine of Jesus was as pure as the light of heaven; its favor was as free as the descending rain; it fell on the multitude like gentle dew on the grass of the field; the common people heard him gladly and wondered at the gracious words which he uttered; but the bigoted priests, scribes and pharisees, who had made the law of God void by their traditions, found that the doctrine of Jesus with all its precepts would sweep away the whole system of their religion, if it should prevail. They were stung with jealousy, and fired with deadly envy against the blessed Son of God, as was king Saul against David.—Hence proceeded that spirit of hostility against the doctrine and religion of Jesus, which was the criminal cause of those unhappy divisions among the people, and which introduced into families the baneful discord and deadly hate.

Here it is necessary to mark the difference between the innocent and the criminal cause. Divine wisdom saw that all this enmity and opposition to the gospel were necessary for the fulfilment of the declarations of the prophets concerning the Messiah, that all things might be fulfilled that were written concerning him. The same divine wisdom designed all this opposition and persecution, which were carried on with such vehemence, for the purpose of promoting the cause of truth, which in its final effects would overcome and subdue the false religion which caused the scribes and pharisees to oppose it. This foreknowledge of God and his benevolent design, in all this vast concern, show most clearly that he was the innocent cause of the whole.

But on the part of the active agents, who opposed and persecuted the gospel and those who promulgated it, we find no benevolent, no gracious design or purpose; but the most heated jealousy and inflamed envy which ever burned in the breast of the wicked. This spirit, and design to oppose and overthrow the truth, prove, as clearly as any thing can be proved, that criminality was found in the enemies of Christ. If on due examination we were able to discover, that the chief priests, the scribes and pharisees, together with all who opposed Christ and his doctrine, understood that their exertions were necessary for the promotion of this doctrine, and that they designed it for that purpose, it would prove that they were the friends of Christ and his religion, and would establish their innocence beyond all dispute. But their evil design proves that they were the criminal cause of the miseries which their opposition to the religion of Jesus produced. But the gracious design of our heavenly Father, in relation to all this enmity, and the acknowledged fact that he overruled the whole for the good of all concerned, prove that he was the innocent cause of all these events.

Another case, recorded in scripture, which presents our general subject in a light most convincing, is that of the envy and enmity of the brethren of Joseph towards him. A careful examination of the circumstances which produced their envy will quickly arrive at an understanding of their innocence. God, in his gracious wisdom inspired Joseph with dreams which he, in all the simplicity and innocence of childhood, related in the family circle.—The dreams were easily and quickly understood by his brethren to indicate the future exaltation of Joseph, and the humble dependence of his brethren, and their submission to his authority. For these dreams his brethren hated him; and the fire of their envy burned with such vehemence as to overpower the sweet sympathies of kindred affections, and to effect in their minds the murderous design of de-

stroying their brother. If wickedness ever presented dyes of an appalling cast, we find those colors in the deception which those brethren practiced on their venerable father, when they presented him with the bloody coat of his son, of his beloved Joseph. How hard must have been their hearts not to relent when they saw the anguish of their father, and heard his exclamation, "It is my son's coat, an evil beast hath devoured him; Joseph is without doubt rent in pieces,—I will go down into the grave unto my son mourning." Only go one step back of the envy which was kindled in the breasts of those unhappy brethren, and all is peaceful innocence. God was the innocent cause of this envy by inspiring Joseph with such dreams.—Joseph was an innocent cause of the same envy by relating his dreams to the family. This envy was the criminal cause of that conduct which effectually destroyed the felicity of the sacred family circle, drowned the holy patriarch in sorrow's dark waters, and ingulphed the wicked perpetrators of this outrage in guilt and condemnation.

As the causes which produced the wickedness which was practiced, by the brethren of Joseph, against him, were innocent, and as the whole of this wickedness was overruled, by divine wisdom and goodness, unto a benevolent end, it seems to furnish incontestable proof of the principle for which we have contended in this discourse. But in order to see how this general argument fully and effectually goes away this doctrine of endless punishment for sin, and thereby removes the great and weighty objection, which lies in the mind of the professed Arminian, against the doctrine of predestination, and against allowing that God is the cause of all events, it is necessary to show that sin is designed by our heavenly Father, not only for good, on some broad and general principle, but it is necessary to show that it is designed and overruled for the good of those who are its criminal agents. A most clear and convincing manifestation of this infinitely important fact we have in the case of Joseph's brethren, to which we have in part attended. It is seen that in consequence of their envy and hatred they sold their brother to merchants who again sold him for a slave in Egypt; and it is also very evident that in consequence of his becoming a servant in the house of Potiphar he became the subject of the persecution of his wicked mistress, who caused him to be cast into prison; and it is also evident that his being thus confined was the cause of his acquaintance with the chief baker and chief butler, whose dreams he interpreted, which was the cause of his being brought before Pharaoh to interpret his dreams, which none of the wise men of Egypt could possibly solve. This astonishing instance of the wisdom of Joseph was the cause of his advancement to authority and power next to the throne, which proved an incalculable blessing to all Egypt and the whole surrounding country, by seasonally laying up in store sufficient corn to sustain the inhabitants of the land during seven years of famine. Thus we see that the envy and wickedness of Joseph's brethren, bitter as gaul and wormwood as they flowed, in a perturbed, deadly stream, at first, carried immense blessings into Egypt and the adjoining country. But were those envious, wicked brethren excluded from the favors which resulted to thousands of others? No; we see them coming into Egypt to buy corn for their wanting families; they bow to Joseph before they know him, and obtain a supply of the staff of life at his hands without knowing that it was he whom they hated and sold, who thus opened his hand to their relief. But when he made himself known to his brethren, with what tenderness and affection did he address them, saying: "I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life." And moreover, even after the death of their father, when those brethren feared what Joseph might do to them for their trespass against him, and came and fell down before him and craved his forgiveness, he kindly replied: "Fear not—ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.—fear not; I will nourish you and your little ones." In this reply Joseph sets up the doctrine which we are endeavoring to exemplify. "Ye thought evil against me, but God meant it unto good." What did God mean unto good? Answer—the very evil which they thought against Joseph. What good did God intend by that evil which those brethren intended? Answer, that of saving many thousands of lives, and the lives of those brethren with the rest. The whole family of promise was reserved from famine by the consequences resulting from that envy which moved those brethren to sell Joseph.

If our heavenly Father has given us to understand, and to know, that it is consistent with his moral perfections to design and overrule the evil of sin, in any instance, for general good, and even for the good of those who are criminal agents in



it; it is by no means necessary that we should be able to discern the good which he designs by every instance of moral evil, in order to justify us in believing that he does design and overrule all sin in the same gracious manner. He, in compassion to us his weak and erring children, has given us abundant evidence of that blessed truth, that "where sin abounded, grace did much more abound." In this doctrine we may find rest to our souls, and infinite reason to be thankful to God and humbly joyful in his presence.

We feel unwilling to leave this subject, until we notice a very popular objection which its opposers urge against it.—They say, if this doctrine be allowed, we may do evil that good may come. After this same manner did the enemies of the apostles slander them, reporting that they said; "Let us do evil, that good may come."

In replying to this unwise objection we will ask the opposer to make the trial, that he may convince himself. What has he got to do? He is to do evil that good may come. Then his design in what he does must be that good may come. But this very design constitutes his act morally good; for the moral character of every act is determined by the design of the actor. If Joseph's brethren had seen into futurity, and with a clear understanding had comprehended the necessity of Joseph's going into Egypt, and had sold him for the purpose of bringing his dreams to pass, in compliance with the wisdom and design of God, there certainly would have been no enmity in their hearts towards their brother, nor moral evil in what they did. And there is another thing which the objector ought to know, and that is, that if Joseph's brethren had fully believed that God would overrule their envy and wickedness towards their brother, for his future exaltation, and their own benefit, it would have entirely overcome their envy and washed away the whole of their sin.

That the sentiment which we have endeavored to support in this discourse, may be fully believed and realized; and that it may have and exert a happy moral influence on our hearts and lives, may God in mercy add his blessing.

#### THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, SEPT. 25.

#### HISTORICAL SKETCHES

##### "EASTERN ASSOCIATION OF UNIVERSALISTS."

[Continued from page 114.]

In running through the Records of the Proceedings of the Eastern Association of Universalists, as we have done, from the time of its organization in 1799 to 1820, little evidence can be gained as to the exact state of the cause of Universalism in Maine; and one might be led to conclude that little progress was made in ecclesiastical discipline and nearly as little in strengthening the cause of liberal principles in this region. Indeed, little progress was made. A number of causes operated strongly against the prevalence of our views. In the first place, there was, during most of the time, but a single preacher in all this widely extended territory. No paper devoted to the interests of the cause was published in the United States, and few books came from the press calculated to enlighten the public in relation to Universalism as harmonizing with the scriptures. And it is a scriptural axiom that men will not be likely to believe without hearing the truth, and that they cannot hear without a preacher. True, the Bible was extensively circulated, and contained then, as now, the evidences in favor of Universalism. But an established course of instruction and long cherished opinions operate very powerfully to blunt the powers of the mind in its ability to perceive, and more to acknowledge, any new, or newly discovered truth. When the general—almost the universal—opinion is on one side & therefore has in its favor that power to retain the multitude which is known by the name of popularity, it is hardly to be expected that very rapid changes from the popular belief will take place. Such, however, was the distinctness of the proofs in the scriptures in favor of Universalism, that even amidst this general darkness, many attentive readers could not resist the conclusions to which they tend; and the consequence was, that, by the scriptures alone, without those helps which served to make them plain and intelligible to minds beclouded by general error, not a few embraced, and were emboldened to contend for, the truth as it is in Jesus.—But in the earlier part of the period to which we allude, the population was thinly scattered over a large extent of territory. Little consultation or concert of action could be had. And besides, the people generally were emigrants from different parts of New-England, little acquainted with each other, having none of those strong attachments which bind heart to heart. They were, for the most part, poor, or not in affluent circumstances; so that they could not do much to support the gospel; and while other orders were supplied by preachers sent amongst them, almost as thick as the frogs of Egypt, at the expense of the rich in older states, the Universalists were left alone to perish without spiritual food and to be derided and persecuted in their humiliation.

But this was not all. From 1799 to about 1816, the whole country was violently agitated by political conflicts, so general, so fierce and so violent as to allow little time and less inclination for inquiring after religious truth. The public mind must have some excitement. When it is on one subject, and especially violent in that, feeble will be the engagements on other general subjects. Politics were the order of the day. Religion, so far as it was regarded as a subject to be investigated, was not the uppermost consideration in the public mind. The consequence was, that even many of the public and most popular teachers of religion thought more of politics than they did of the appropriate duties of their office, and not unfrequently employed their time and talents in abusing the powers that were, from the pulpit and the press. We always deprecate a season of violent political excitement, believing it to be unfriendly to religious investigations. It was so to a great extent, during the period alluded to; and the consequence was, that liberal christianity

made little progress—the controversy which is calculated to show the public its divine origin, being kept aside to make room for the controversy in politics.

At the date last mentioned, hostilities seemed measurably to cease. The cause of their cessation it is not necessary for us to name. The fact is enough, that for a time the hatchet of war was nearly buried—or there was an extensive disposition to bury it—and the public mind, perhaps from the want of excitement on other subjects, was happily invited to the subject of religious doctrines. In 1815, we believe, the Unitarians broke ground, and their controversy with the orthodox commenced. This opened the way for further investigations. Soon a general attention was secured to the discussions which arose on all sides. Universalists took courage. Writers in favor of their system appeared more frequently and spoke with more confidence than usual. Controversy became quite general. People began to discern the light. The glaring errors of orthodoxy were exposed. The supremacy of the orthodox was not only called in question, but loudly denied. Liberal sects resolved to maintain their rights. Engaged in the subject by the controversy of the day, which operated in their favor, they took more open and decided measures for promoting what they regarded as the cause of truth. With these encouragements to free inquiry, Universalism in Maine began to look up.—Preachers were induced to visit them from other states; and these, with the establishment of one or two papers, gave a new interest to the cause.

Previous to 1821, for the first twenty-two years after the Association was organized, there had been but one preacher (Br. Mace, who was licensed in 1818,) raised up within the jurisdiction of the Association.—Since that time, only eight years, about twenty have been accepted, on application, as ministers in the cause of truth. In our last number of these Sketches we expressed an opinion that in 1821 a revival of Universalism may be said to have taken place in Maine. The Association met that year in Winthrop, July 27. On this occasion eight ministers (an hitherto unprecedented number) were present, three of whom appeared in the Association for the first time, and received the fellowship of the Council, viz: Br. Frost, then of Lisbon, who had come off from the Baptist order; Br. Cobb, then residing in Winthrop, who, we believe, had been licensed by the Committee a few months before, and the present Editor of this paper, who at that time resided in Farmington, having the charge of the Academy. Br. Russell Streeter, too, had just moved into the State and settled in Portland, and was present. Br. L. Briggs, of Orange, (Mass.) a visitor, Br. Butterfield, Mace and Young were the other preachers present. A good number of delegates were also in attendance. Under these circumstances all felt encouraged. A new zeal appears to have been kindled, and from that time to the present, the number of individual brethren has steadily and rapidly increased, and new Societies, Churches and preachers have annually been received into fellowship.

This year a new Constitution for the better government and discipline of the body was proposed and adopted with great unanimity. Br. Cobb was publicly ordained. This was the first Universalist ordination in Maine. The Society in Portland was received into fellowship. Some other business was transacted. Br. Butterfield was Moderator, and Brs. Streeter and Cobb did the duties of Clerks. Br. Streeter preached the second Sermon on Wednesday, from Isa. xxxv. 10, and the last on Thursday, from Mark xvi. 15—16. The other discourses were delivered by Brs. Mace, text, Rom. viii. 16—17; Briggs, text, Gal. vi. 14, and Drew, text, John xix. 30. A large concourse of people attended on the public exercises, and carried home with them a new zeal and engagemens, felt even at the present day.

From that time to the present, Universalism has steadily and rapidly increased in Maine. The cause has already acquired a standing and a strength which we trust, can never be reduced. There are now, we believe, about seventy or eighty legally organized Societies and twenty-five or thirty preachers in this State. Indeed there is hardly a town where there are not more open and decided Universalists of respectability than there were in any town twenty years ago. All that is necessary is, that our brethren every where should organize into Societies and engage in the cause with union and energy. Let the Universalists in Maine do half as much according to their ability to support their cause as the orthodox do in support of theirs, and there cannot be a doubt that they will leave the Unitarian sects in a minority both as to strength and numbers. The people of this State are enlightened. Republican in principle, they are predisposed to be liberal in their religious views. The difficulty is, that like all other honest and unsuspecting men, they trust quite entirely to the goodness of their cause for success; forgetting that the best of causes require the efforts of its friends, or their more designing and active enemies will prevail over them.

#### PEACE SOCIETIES.

In reply to the question of a correspondent, "What is your opinion of Peace Societies?" we would reply that this is a subject to which we have not given particular attention; but it strikes us that Peace Societies will be likely to flourish best and find the greatest numbers of conscientious advocates in times of war. At least this was the case in New England, we believe, during the late contest with Great Britain. At that time Alexander, Emperor of Russia, joined the Massachusetts Peace Society; and at the same time had millions of his subjects employed in carrying on the work of death in other nations. Some men preach peace from other motives than those of promoting real amity and good fellowship. Could the wolf speak, no doubt he would preach peace eloquently to the sheep. He would exhort them to show nothing like opposition, but submit quietly to the merciful disposal of his voracious jaws.

#### Y. C. & O. ASSOCIATION.

We publish this week the Minutes of the Proceedings of this Association, which met in Fryeburg on the 9th and 10th insts. We regret to learn that there was not a full attendance either of ministers or delegates on the occasion. The remote place of meeting most probably was one principal cause of the smallness of the numbers in Council. But we marvel much that all the societies in Oxford were not represented, and still more that many of the ministering brethren, in that county at least, were not present. It does not seem by the Minutes that more than four ministers attended the Association. Something special, we doubt not, must have detained Brs. Wood, Bates, Murray, Dolloff, Dinsmore, &c. Such is their known engagemens in the cause, that their non-attendance is a subject of our solicitude for them individually.

The business of the session seems to have been transacted with order and union. We hope the effects of the meeting may be useful.

#### OLD COLONY ASSOCIATION.

The O. C. Association of Universalists met in Plymouth on the 21st inst. Br. R. L. Killem was Moderator, and Br. J. H. Engbee, Clerk. Agreeably to the request of the Society in Hanson, Br. E. Hewett was accepted as a candidate for ordination, and he was accordingly ordained to the work of the ministry. The choosing of a committee to examine candidates for the ministry, appointing delegates to attend the General Convention, &c. constituted the other doings of the Council. The next meeting of this Association is to be in Hanson on the first Wednesday in September, 1820.

#### PENOBSCOT AND KENNEBEC ASSOCIATIONS.

The Penobscot Association of Universalists will meet in Dexter, on Wednesday and Thursday, the 14th and 15th of October.

The Kennebec Association, as previously noticed, will meet in Belgrade on the 7th and 8th of October.

We do hope that the Societies belonging to these Associations will manifest sufficient interest in the cause to send delegates with the proper representations to these Associations.

The Society in Bowdoinham appointed its delegates about a fortnight ago. The Societies belonging to the Kennebec Association are, Bath, Brunswick, Bowdoinham, Leviston, Greene, Wayne, Readfield, Mount Vernon, New-Sharon, Farmington, Chesterville, Wilton, Phillips, New-Portland, Emsen, Norridgewock, Waterville, and perhaps some others not particularly recollected by us.

#### SUICIDAL ADVICE.

At the late Anniversary of the Bangor Theological Institution, among other performances, an address was to have been delivered by Lent S. Hough of Wallingford, Conn. (a student,) on the "Importance, to all, of thoroughly investigating the Scriptures." If the young men of that Institution would "thoroughly investigate the scriptures," there would be little danger, if they were honest, of their leaving the Seminary as Calvinistic preachers. The Mirror modestly calls the Bangor Seminary the "School of the Prophets." Do they make prophets at Bangor? If so, we may soon have as many false prophets as Babel ever had.

#### DEDICATIONS.

The Dedication of the new Universalist Meeting-house in Norway, will take place on Wednesday next. The doors will be opened at 10 o'clock, and the public services commence at 11, A. M.

The Dedication of the new Universalist Meeting-house in Sear's Bay, Gloucester, will take place on the 7th of next month. The sermon on the occasion will be preached by Rev. T. Jones, of Gloucester.

The house of worship now nearly finished, and owned by the Universalist Society in Dexter, Me. will be Dedicated in Wednesday the 14th of October.

#### THE CATHOLIC PRESS.

We have received one or two numbers of a weekly paper of the above name, recently commenced in Hartford, Conn. It is devoted, as its title imports, to the interests of the Roman Catholic religion in the United States. It strikes the mind, indeed, as somewhat of a curiosity, that in this age and in this country a paper should be established to defend and inculcate popery; but rejoicing in the freedom and equality of all sects, and believing that there is need of such a paper to defend the Catholics from the gross misrepresentations certain Protestants are in the habit of circulating concerning them, we rejoice in the establishment of this Press. Some of the doctrines and arguments we notice in the paper appear singular enough to us, it is true; but we hold, in the language of Jefferson, that "there is no danger from error where reason is left free to combat it." One thing is certain—notwithstanding what the Calvinists say,—that the Catholic Church is vastly more Catholic and tolerant than the Calvinistic Church is or ever was. We have been pleased and instructed with some editorial articles lately published in the *New-England Weekly Review*, resisting the cruel misrepresentations of Mr. Hooker of the *Orthodox Observer* in relation to Catholics. The Editor of the Review is also a Protestant, but he protests against heaping obloquy upon a people not guilty of the charges imputed to them. We extract the following from the concluding part of the last article in the Review on the subject:

"To our historical proof, that the Catholics have been as tolerant as the Protestants for the last two centuries, the Editor of the *Observer* has nothing to say. He does not deny, that the Catholics of Ireland, on obtaining the power of the realm, returned their Protestant brethren good for evil, and admitted them to the same civil and religious privileges with themselves. He does not deny, that there is more toleration, more civil and religious liberty in the Catholic Cantons of Switzerland than in those which are governed by Protestants. He expressly admits, that Roman Catholics were the first christians, that ever enacted a law in favor of religious toleration. We now wish him to go further. We ask him to admit, that there is not a Catholic country on the globe, where a Protestant may not hold office, nor a country, where Protestants, when they request it, are not permitted to worship God according to the dictates of their own consciences. An extract from the Catechism appropriated by the See of Rome, and received as an acknowledged rule of action in all the Catholic churches of both continents, will show the spirit of the present generation of this abused people. 'Who is my neighbor?' 'Every human being.' Am I to consider those persons, who are opposed to the true religion, as my neighbors?' 'Yes—to punish for voluntary error is the prerogative of God, to show mercy and kindness to his fellow mortals is the prerogative of man.' Who would suppose, that this could be the rule of action adopted by a people, whose religion, if Mr. Hooker is to be believed, takes root in a soil wet with the blood of Protestants, and grows green in an atmosphere filled with their sighs?"

The Protestants will yet learn to be ashamed of the prejudice, with which they now regard the Catholics. It is almost amusing to see them trying to persuade the world, that Catholics are intolerant, notwithstanding the assertions and asseverations of the latter to the contrary. It is amusing to see some of them—and Mr. Hooker in the number—endeavoring to persuade the Catholics, that they must persecute in order to be con-

sistent with their creed. We wonder whether these gentry would be any better satisfied, if the Roman Catholics should be actually convinced by their reasonings and set themselves to work killing every Protestant that fell into their hands. Who can doubt it?

#### MINUTES

Of the Proceedings of the Y. C. & O. Association of Universalists.

The Ministers and Delegates, composing the YORK, CUMBERLAND and OXFORD ASSOCIATION OF UNIVERSALISTS, met according to adjournment in Fryeburg, at the house of Br. H. Hawkins, September 8th, 1820, and after uniting in prayer with Br. H. Hawkins, proceeded to organize the Council by choosing—  
Br. FAYETTE MACE, Moderator.  
Br. ALANSON MERRILL, Clerk.

Adjourned to Wednesday morning 9 o'clock.

#### Wednesday.

Met according to adjournment, and after uniting in prayer with—

1. Br. A. St. Clair, proceeded to examine the credentials of Delegates.
2. Heard the request of Br. J. Woodman for renewal of fellowship; and after due deliberation, voted to grant his request.
3. Adjourned for public worship.

#### Morning Service.

Introductory prayer, by Br. F. Mace.

Sermon, by Br. A. Merrill, from Rev. iv. 14.

Concluding prayer, by Br. A. St. Clair.

#### Afternoon Service.

Introductory prayer, by Br. H. Hawkins.

Sermon, by Br. F. Mace, from Acts xxvi. 22, 23.

Concluding prayer, by Br. A. Merrill.

4. The Council met at 4 o'clock by adjournment and chose the following brethren Delegates and Supernumeraries to represent this Association in the Maine Convention of Universalists, to be held in Norway on the last Wednesday and Thursday in June, 1830, viz:—

#### DELEGATES.

WILLIAM STEVENS, Fryeburg.  
NATHANIEL BENNETT, Norway.  
Capt. JAMES MARCHANT, N. Gloucester.  
Dea. ELI LEAVITT, Portland.  
Hon. GEORGE FRENCH, Turner.  
Dr. BENJAMIN BRADFORD, Livermore.  
GUSTAVUS HAYFORD, Esq. Canton.  
CALVIN BRIDGEMAN, Esq. Minot.  
JOSEPH MITCHELL, Freeport.

#### SUPERNUMERARIES.

STEPHEN FARRINGTON, Fryeburg.  
ICHABOD BARTLETT, Norway.  
MOSES BENNETT, Jr. N. Gloucester.  
Capt. JAMES BEAN, Jay.  
JAMES FORD, Gray.  
Hon. REUEL WASHBURN, Livermore.  
DANIEL HERRING, Esq. Poland.  
Capt. JOSEPH H. WARDWELL, Rumford.  
Col. AARON PARSONS, Buckfield.

5. Voted, To present the thanks of this Council to the Society in Fryeburg, for its polite and hospitable entertainment.

6. Voted, That the Clerk prepare the Minutes of this session, and a Circular Letter, and forward them to the Editor of *Christian Intelligencer* for publication.

7. Voted, To adjourn sine die, after uniting in prayer with Br. A. Merrill.

#### PUBLIC EXERCISES.

#### Thursday Morning.

Introductory prayer, by Br. H. Hawkins.

Sermon, by Br. A. St. Clair, from Luke xiv. 28—31.

Concluding prayer, by Br. F. Mace.

#### Afternoon.

Introductory prayer, by Br. A. St. Clair.

Sermon, by Br. F. Mace, from Isa. xxxiii. 22.

Concluding prayer, by Br. H. Hawkins.

#### CIRCULAR LETTER.

The York, Cumberland and Oxford Association of Universalists in annual session at Fryeburg, September 9th and 10th, 1820, to all who love the truth, grace, mercy and peace be multiplied unto you.

BELIEVED BRETHREN: Through the tender mercies of our Father in heaven, we have been permitted once more to meet in the bonds of christian union, and to consult those means which are best calculated to build up the peaceful kingdom of love and righteousness on earth.

With filial gratitude to heaven, we walked to the house of God in company, where our souls feasted on the doctrine of divine goodness, while our minds were strengthened in the belief of God's unbounded grace and salvation, which drops like the gentle rain upon the tender grass, or the dews upon the thirsty hills. While we listened to the choir, our minds by faith soared beyond these mortal scenes to a better world, where mortal hymns shall be exchanged for immortal songs of glory, and our praises be chaunted in strains of eternal joy.

We regret the negligence and lukewarmness of many of our sister societies, which were not represented in our Association.—They appear to have lulled themselves asleep with the syren song of "all is well; great is the truth and it will prevail." But, brethren, this song may allure us into superstition's direful chains shall bind us beneath the feet of an irreligious tyranny. Our opposers are employing all means in their power to stop the spread of light and truth, and to extinguish every noble and generous sentiment that can light up the lamp of spiritual life. Their object seems to be, to bring us again under the galling yoke of ecclesiastical oppression, and to induce the world to bow before

"God's partial, changeable, passionate, unjust, Whose attributes are rage, revenge or lust."

Brethren, we believe we are engaged in the cause of truth. Let us then awake to a sense of the duties we owe to the religion we profess. God accomplishes ends by means; it is necessary that we should arouse from our slumbers and manfully contend for the faith delivered to the reconciliation of all things to God, through Jesus, the great Mediator. Is not this gospel, which has God for its author and the salvation of a world for its end, worthy a generous and active support? Let us then arise, & manfully wield the sword of the spirit, which is the word of God, and one shall chase a thousand, and two put ten thousand to flight. Let parents teach it to their children; let mothers, when they press their little ones to their bosom, gently whisper in their ears—"God is love."

And finally let us all live as the doctrine we believe, teach, by loving our Father in heaven supremely, our neighbors as our-

selves, and God will bless us while here below—will support and comfort us in the hour of death, and then receive us to regions of will be, to love him more and praise him better, world without end. Amen.

Per Order, ALANSON MERRILL.

#### ORDINATION.

On Thursday, Sept. 3. Rev. J. Myers, of Petersburg, Pa. was set apart to the gospel ministry, by solemn ordination at the Lombard street church, Philadelphia. The services were as follows: Introductory prayer, by Rev. A. C. Thomas, of New York. Sermon and charge by Rev. S. R. Smith, of Clinton, N. Y. Consecrating prayer by Rev. Z. Fuller, of Philadelphia. Right hand of fellowship by Rev. T. Fisk, also of Philadelphia. Benediction, by Rev. S. R. Smith.

There were many circumstances which conspired to render the services on this occasion unusually interesting. To see a man who had forsaken all for the sake of his religion—who had seen the means of a *literal* taken from him in consequence of an honest difference of opinion—boldly coming forward to the "help of the Lord against the mighty" was an event which has seldom been witnessed in modern times. Very few, since the days of the apostles, have suffered such cruel persecution as has Br. Myers; and it has been borne without a murmur or complaint. May he who walks among the golden candlesticks continue to be his consolation and support amid the fiery trials, through which he may yet be called to pass.—N. Y. Gospel Herald.

#### ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

#### SHORT SERMONS—No. 2.

"Who worketh all things after the counsel of his own will."

Some people would understand by all things only a part. But when we consider that God is the author of nature, and can as easily work all things, as a part, it is matter of joy, to all benevolent minds, that there is such a being at the head of the universe. It is difficult to conceive how it should be otherwise. For God gives to every creature its nature and powers, and orders all the circumstances of its birth, its connexion; its capacity and its motives of action.

To show the truth of our text, and the absolute dependence of all creatures upon God, I would attend to the history of God's working in irrational creatures to accomplish his predictions and purposes. When we find creatures of different natures, acting contrary to their common propensity, we may ascribe it to the overruling agency of God.—And if it is consistent to confine or destroy ravenous beasts and poisonous reptiles, let God make their natures, it is equally consistent to confine or destroy wicked men who are equally dependant on God for their natures and conduct.

We are told that God brought the creatures to Adam to see what he would call them. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Gen. 2: What induced the various animals to gather around the first man? God brought them. But he did not destroy their natures. He induced them with one accord to assemble before their ruler, man.

We next behold the beasts and birds collecting around Noah's ark, as though they believed the warning of God, of approaching destruction, more than the wicked world in general. A pair of all kinds of unclean beasts and birds, and seven pair of clean animals of each kind repaired to the ark of safety. But a very small part of these animals could have been domesticated by Noah. However wild or ravenous, they are impelled by a divine impulse to lay aside their ferocity of nature and the lion and the lamb become the peaceable inmates of a shipwreck for more than 12 months. The same God who gave them their natures at first, influences them to live in peace, and the dove to return to the ark with an olive leaf as a peaceful sign.

Jacob acknowledged the hand of God, when the angel appeared to him in a dream, saying, lift up now thine eyes, and behold the cattle are ring-streaked, speckled, and grided for I have seen all that Laban doeth unto thee. Jacob said to his wives Rachel and Leah, "your father hath deceived me and changed my wages ten times; but God suffered him not to hurt me." If he said thus, the speckled shall be thy wages; then all the cattle ring-streaked shall be thy hire: then bare all the cattle ring-streaked. Thus God hath taken away the cattle of your father, and hath given them to me." Gen. 31. These events are represented to be under the control of God.

When God would declare his name throughout all the earth, by raising up Pharaoh to the throne of Egypt, and then destroying him by various plagues, he manifested his power over all the elements, by turning the water of the river into blood and frogs and flies the dust into lice; and herbs are destroyed by locusts. The lightning and hail, the cattle and flocks. The various creatures were made and directed to scourge the disobedient.

When the dumb beast spake with man's voice to Balaam the diviner of Moab, the agency of the most High was strikingly displayed. God thus counteracted the madness of the prophet, who sought to curse those whom God would bless.

So when God would still the murmuring of his people in the wilderness, because they had not flesh to eat, he sent the quails among their camp in abundance to supply millions for a month together. Thus he supplies mankind in all ages of the world with the flesh of creatures more innocent than themselves. How many animals have lost their lives to make provision for us. O that men would praise the Lord for his goodness and wonderful works to the children of men.

God directed the king to the land of Israel, with the ark of God, from the land of the Philistines, where mice destroyed the fruit thereof. How powerful was the divine influence, to incline these cows to leave their calves at home, and travel off directly to the country, of Methsamesh.

Was not the lion sent of God, which slew the disobedient prophet, and hurt not the beast on which he rode, 1 Kings 13.

All will recollect the ravens which brought



le here be-  
in the hour  
regions of  
employment  
him bet-

God prepared a fish to swallow up Jonah,  
and to cast him out the third day on dry  
ground.

The same God who prepared the great  
fish, prepared a worm to destroy the gourd,  
which shaded the head of the angry prophet.  
God worketh all things according to the  
counsel of his own will.

God teaches by his prophets that the cat-  
erpillar, the canker-worm and the palmer-  
worm are his great armies by which he scour-  
ges a wicked people.

The hungry lions could have no power  
over the beloved of God, while those who  
persecuted the righteous were devoured be-  
cause they came to the bottom of the den.

The same prayer hearing God who pro-  
tected Daniel among ferocious beasts turns  
the proud monarch's heart to the heart of a  
beast, takes away his understanding and  
deems him to eat grass with the oxen, till  
seven times or years pass over him.

A solemn warning to haughty, tyrannical  
and persecuting kings.

Our Saviour teaches his disciples to con-  
sider that God feedeth the ravens, and that  
not a sparrow lightest on the ground with-  
out our heavenly Father's care. Thus God  
creates, governs, and provides for all. His  
tender mercies are over all his works.

Though the existence of many creatures is  
short, yet, it is merry and on the whole a  
happy one. The kind agency of God is seen  
in small as well as in great events.

Who directed Peter to cast the hook and  
to take the money from the fishes mouth to  
pay tribute to Caesar?

Who caused the fish to come in such mul-  
titudes to Peter's net, when he had toiled all  
night and taken nothing?

These events prove that God worketh all  
things according to his pleasure.

Improvement.

1. If God can govern irrational creatures  
and not destroy their natures, why cannot  
he govern rational beings by motives pre-  
sented to their minds and not destroy their  
moral agency? The former act as freely as  
the latter, but both are dependent on their  
Maker. God doth all his pleasure in the ar-  
mies of heaven, and among the inhabitants  
of the earth.

2. Is not the doctrine of our text a ground  
of the purest and most substantial joy? Is  
there evil in the city and the Lord hath not  
done it?" for some wise and good purpose?  
Hence amidst the evils of this mortal life, we  
may trust in God that he doth all things  
well.

3. Though mankind are dependant on  
God for their natures and passions, their  
means and motives, which are the occasion  
of their actions, yet men must necessarily  
suffer misery when he does wrong. Man's  
mind is so formed that he can no more act  
wickedly without self-condemnation, than  
he can put his hand in the fire and not feel  
pain. Hence many have a conscience seared  
as with a hot iron. When the flesh is  
seared with a hot iron it is filled with smart-  
ing torment. So it is with known transgres-  
sors.

4. If God worketh all things according to  
the counsel of his own will, then he can sancti-  
fy and save all mankind, as easily as make them  
at first, or raise them from the dead at the  
last day. God will have all men to be saved  
and come to the knowledge of the truth, in  
due time. He willeth not that any should  
perish to all eternity. God will cause all to  
know him, from the least to the greatest;  
and this knowledge will be eternal life. So  
let it be. Amen.

## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, SEPT. 25, 1829.

### TO OUR PATRONS.

Believing that the interests of the *Intelligencer*  
and its Patrons would be promoted by having a practical  
and experienced printer, engaged in its publication,  
the subscriber has associated himself with Mr. JAMES  
DICKMAN, late publisher and printer of the *Maine*  
*Patriot*, and the *Intelligencer* and *Chronicle* will  
hereafter be published by them, under the firm of  
SHELDON & DICKMAN. This arrangement, it is  
hoped, will prove satisfactory to the Patrons of the pa-  
per. No change will be made in the editorial depart-  
ment; Mr. DREW still retaining his post as Editor.

All letters relating to the business concern-  
ing the paper should be directed to SHELDON & DICKMAN,  
Gardiner, and not to Mr. DREW, in Augusta. The  
subscriber believes that it is hardly necessary to remind  
those who have not paid for the current, or preceding  
volumes, that it is extremely desirable to have their  
accounts adjusted as soon as possible. A large amount  
is due him, and upon the collection of it he relies to  
meet his own responsibilities. Besides, the new ar-  
rangement in the publication renders it expedient to  
have the outstanding debts collected. All those who  
do not recollect how much they are indebted, may send  
such sums as they may think sufficient, and if there be  
an overplus it will be placed to their credit as an ad-  
vance payment.

The subscriber takes this opportunity to tender his  
most sincere thanks to those active and ardent friends  
who have aided in sustaining and extending the cir-  
culation of this paper. He trusts that their zealous and  
kind exertions will still be continued in its favor. It  
is the intention of the publishers to spare no justifiable  
expense in making the paper worthy of the patronage  
awarded to it; and should a considerable accession to  
its subscription list be made in season, they purpose mak-  
ing some important improvements in its appearance at  
the commencement of the next volume. For the ability  
to do this, however, they must rely upon the exertions  
of the friends of the paper and of the good cause which  
it advocates.

P. SHELDON.

Latvess.—On Thursday last a fine brig of 200  
tons called the *Alicone*, belonging to the Messrs. By-  
rnes of this town, was launched at Bowman's Point;  
and on Monday another beautiful brig of 250 tons,  
belonging to Col. John Stone and Capt. Nathaniel  
Kimball, of this town, was launched from the yard of  
Mr. Smith, in Pittston. These vessels are of the most  
substantial class, and are fine specimens of the skill  
and taste of our builders. A good evidence of the  
prosperity of our village will be found in the fact, that  
nearly 1000 tons have been added to its shipping with-  
in about a week.

The Siamese twins are exhibiting at New York.

## VOTES FOR GOVERNOR.

*Kennebec S. District.*  
Huntton. 4420  
In our last, 2001  
Rome, 26  
Burnham, (Waldo co.) 33  
Freedom, (Do.) 33  
Troy, (Do.) 54  
Unity, (Do.) 39

*Complete.* 4697  
*Lincoln S. District.*  
In our last [corrected] 3081  
Cushing, 10  
Georgetown, 41  
Lisbon, 180  
Patterson, 3  
Wales, 3  
Camden, (Waldo co.) 100  
Hope, (Do.) 46  
Palermo, (Do.) 48  
Appleton, (Do.) 11  
Montville, (Do.) 48  
Liberty, (Do.) 7

*Oxford County.*  
In our last, 427  
Albany, 18  
Andover, 53  
Bethel, 56  
Bridgton, 41  
Canton, 13  
Carthage, 10  
Denmark, 32  
Dixfield, 75  
Fryeburg, 35

*Addition.*  
Greenwood, 3  
Gilead, 23  
Hartford, 70  
Hebron, 103  
Hiram, 5 maj.  
Jay, 72  
Lovell, 56  
Mexico, 0  
Newry, 209  
Norway, 45  
Oxford, 4  
Peru, 60  
Porter, 33  
Rumford, 105  
Sumner, 93  
Sweden, 33  
Waterford, 53  
Woodstock, 1  
Howard's Gore, 17  
Fryeburg Acad. Grant, 1558

*Hancock and Waldo District.*  
Belfast, 189  
Swanville, 25  
Northport, 25  
Prospect, 14  
Waldo, 26  
Belmont, 30  
Seabrook, 37  
Lincolnton, 12  
Thornjoke, 86  
Frankfort, 6  
Knos, 30  
Jackson, 15  
Monroe, 49  
Islesboro', 43  
Sullivan, 108  
Sullivan, 129  
Cathene, 78  
Penobscot, 68  
Brookville, 68  
Bluehill, 2  
Dear Isle, 2  
Eden, 39  
Franklin, 75  
Mount Desert, 40  
Orland, 48  
Sedgwick, 24  
Swan Island Pl. 0  
Sury, 32  
Trenton, 1225  
Vinalhaven, 2107

*Cumberland County.*  
In our last, [corrected] 2838  
Baldwin, 25  
Bridgton, 112  
Danville, 55  
Durham, 102  
Harpwell, 89  
Harrison, 92  
Minot, 266  
Oxford, 24  
Polsand, 73  
Pownall, 88  
Raymond, 58  
Sedgwick, 36  
Thompson Pl. 8

*Complete.* 2956  
*Washington.*  
Eastport, 90  
Perry, 40  
Lubec, 34  
Calais, 55  
Robbinston, 26  
Culter, 93  
Columbia, 35  
Addison, 35  
West Machias, 65  
Steuben, 56  
Harrington, 59  
Cherryfield, 74  
Jonesboro', 43  
Trescott, 9  
Whiting, 19  
Machias Port, 28  
East Machias, 26  
Baring, 0  
Charlotte, 15  
Dennysville, 28  
Houlton, 10  
Edmunds, 23  
Alexander, 0  
No. 17, 0  
Bayville, 0  
Hodgdon, 13

*Penobscot County.*  
In our last, [corrected] 367  
Orono, 107  
Orrington, 100  
Hamper, 117  
Herdon, 3  
Edgington, 47  
Corinth, 16  
Levant, 24  
Exeter, 10  
Sangerville, 42  
Atkinson, 27  
Blakesburg, 31  
Brownville, 33  
Carmel, 49  
Charlestown, 31  
Gold Stream Set. 4  
Dexter, 26  
Dover, 1  
Dutton, 1  
Kirkland, 2  
Enna, 14  
Foxcroft, 17  
Garland, 25  
Guilford, 15  
Kilhamock, 29  
Milo, 20  
Newburg, 18  
Newport, 14  
No. 4, 16  
Sunkhaze, 16  
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St. Albans, 54  
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Moscow, 21  
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Albott, 17  
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*Appointments by the President.*—Charles Rhind,  
of New York, to be Consul of the United States for the  
port of Odessa, on the Black Sea, in Russia.

John Ware, of Missouri, to be Consul of the United  
States for the port of Chihuahua, in Mexico.

John S. Moorehead, of Pennsylvania, to be Consul of  
the United States for the Island of Martinique, in place  
of Silas Mearns, resigned.

William Shaler, of Massachusetts, to be Consul of  
the United States for the port of Havana, in the Island  
of Cuba, in place of Thomas M. Rodney, removed.

Sidney Mason, of Virginia, to be Consul of the United  
States for the port of St. Johns, in the Island of  
Porto Rico, in place of Robert Jaques, removed.

William Sterling, to be Consul of the United States  
for the port of Barcelona, in Spain, in the place of  
Charles Douglas, removed.

William S. Hamilton, of Louisiana, to be Surveyor of  
Public Lands in South Tennessee, in place of James P.  
Turner, removed.

William Troost Simons, to be Consul of the United  
States for Westphalia and the Prussian Province of  
the Rhine, to reside at Elberfeld, in place of John God-  
frey, resigned.—*Nat. Int.*

*Dreadful Accident.*—On Monday, Aug. 31, while  
Mr. Stephen Joy, who lives some miles from this vil-  
lage, in the west part of Gardiner, was absent from  
home on business, his wife was called out to drive some  
cattle from the cornfield; and during her absence their  
son Stephen, aged 2 years and 4 months, playing near  
the fire, his clothes caught fire were completely con-  
sumed, and he himself burned in a most shocking man-  
ner, so that he died in about 4 hours. Before the  
mother's return to the house his sister, about 4 years  
old, had extinguished the flames, in doing which her  
hands were considerably burned. We understand he  
was an interesting and promising child.—*Hall. Adc.*

I feel quite unwell, and will take a little brandy  
and water, and a member of a temperance society who had  
promised to see no ardent spirits unless he was sick—  
"I am very unwell, my dear; hand me a little more  
brandy." "Here is the brandy," says the wife, "and  
I wish the society further off, for you have not had a  
well day since you joined it."

Two strangers were seen running rapidly down a  
steep hill in Providence, on Friday evening last, sup-  
posed to be racing. One of them fell down and frac-  
tured his skull, while the other never stopped running  
and has not since been heard of. From papers in the  
pocket-book of the wounded man it is inferred that his  
name was Samuel Johnson, Jr. He lingered until Sun-  
day at noon, and then died.

*American Monthly Magazine.*—Contents of the  
sixth number. I. On the gratuitous administration of  
Justice; II. Elijah and Elsie; III. National Literature;  
IV. Morning; V. The Downer's Banner; VI. Napo-  
leon; VII. Story of Gratitude; VIII. Lines  
suggested by a Dream; IX. Review of the Token for  
1829; X. Sketches of the Rev. of a Year  
in Spain; XI. Black Barbara; XII. Editor's Ta-  
ble; XIV. Chantry's Washington; XV. Summary.

*A Fall.*—A person named Ritchie accidentally fell  
from the new theatre and eleven, in Baltimore, on Fri-  
day evening last.—Though the height fallen was 64 to  
70 feet, the injury sustained was comparatively trifling,  
no limbs being broken, or the least mark of external  
injury being perceptible, his medical attendance prom-  
ises him a speedy recovery from the effects of the fall.

*Love.*—A young lady of this sweet name, an actress  
of Drury-lane Theatre, whose person and voice may be  
truly called lovely, after being announced a few nights  
at the Nottingham Theatre, moved, it is said, by the  
God of Love, in the shape of an English Peer, set off  
from the inn at which she had been staying, with him,  
in a carriage drawn by four fleet horses, leaving the  
audience at the theatre to sing to each other.

A common black glass bottle weighing 43 pounds  
and containing 31 gallons was last week manufactured  
at the Lechmere Point Glass Bottle House, W. Bos-  
ton.

Mr. Silliman's late appeal to the public in behalf  
of the Journal of Science and the Arts, has been emi-  
nently successful; and more subscribers have come in than  
can be supplied with the back numbers of the work.

At a recent term of the Supreme Court of Connecti-  
cut, held in Litchfield, Mr. Justice Daggett, presiding,  
an action was brought by the daughter of Samuel Gris-  
wold, of Winchester, Conn. against her father for beat-  
ing and otherwise maltreating her—and after a full in-  
vestigation of the case, the jury brought in a verdict  
against him for \$1500.

*Power of the Press.*—The following is the motto  
of a late number of the London Mechanics' Maga-  
zine.

"One great and kindling thought from a retired  
and obscure man, may live in thrones and palaces, and  
memory of those who filled them is obliterated; and  
like an undying fire, may illuminate and quicken all fu-  
ture generations."—*Channing.*

There was a bit of a riot in Albany on Sunday mor-  
ning last, at a butcher's stall. A man having a dis-  
pute with a butcher, they came to blows and in a few  
minutes about one hundred persons were engaged. A  
good citizen kept it in check until the police came and  
restored order.

The new Universalist meeting-house in Hingham, is  
65 feet long and 48 broad. Capt. Moses L. Humphrey  
designed it.

Henry L. Pinckney, editor and proprietor of the  
Charleston Mercury, is elected Intendant of that city,  
by a majority of about 100 votes over his competitor,  
Thomas S. Grinke.

The anniversary of the battle of Baltimore was cele-  
brated in that city on Saturday last by a splendid mil-  
itary parade.

A boy in the village of Canandaigua, N. Y. nine  
years of age, a few days since drank so much whiskey  
as to produce convulsions, and in a few hours, ter-  
minated his life.

## MARINE JOURNAL.

### PORT OF GARDINER.

#### ARRIVED.

Friday, Sept. 18.—Brig



## POETRY.

[From the Wyoming Herald.]  
 Fill up the cup, the bowl, the glass,  
 With wine and spirits high,  
 And we will drink while sound they pass,  
 To—Vice and Misery!

Push quickly round the draught again,  
 And drain the goblet low,  
 And drink in revelry's swelling strain,  
 To—Reason's overthrow!

Fill, fill again—fill higher still!  
 The glass more warmly press—  
 Fill up and drink, and drink and fill,  
 To—Human beastliness!

Push round! push round in quickest time—  
 The lowest drop be spent  
 In one loud round to—Guilt and Crime,  
 And—Crime's just punishment!

Fill, fill again!—fill to the brim,  
 To—Loss of honest fame!  
 Quaff—deeper quaff—while now we drink  
 Our wives and children's shame!

Push round! push round! with loudest cheers  
 Of mirth and revelry—  
 We drink to Woman's sighs and tears,  
 And children's poverty!

Fill up the glass—fill yet more high!  
 Thus soon we'll let us part—  
 Stop not at woman's tear and sigh,  
 Give—Beauty's broken heart!

Once more! while power shall yet remain,  
 E'en with its latest breath,  
 Drink!—To carouses—Disease and Pain,  
 And Infamy and Death! E. M.

## THE EAGLE AND THE WORM.

The giant Eagle soared on high,  
 Into the regions of the sky;  
 Dashed through the clouds, in glorious state,  
 And on the highest mountain sat,  
 And said—

"Here then I stand,  
 Head of my kingdom: who shall fly,  
 To this sublime untrodden land?  
 Who can approach me?"

Said a small voice—he looked around,  
 And saw an earth-worm on the ground.  
 "He rivals!—So!  
 How canst thou here?" the Eagle said;  
 "I—crawl below!"

"And how then here?" "I crawled."

Ye Ministers and Generals,  
 Ye Chancellors and Cardinals,  
 Lawyers and Laureates all,  
 That occupy these seats on high,  
 Come now and tell us—did you fly,  
 Or did you crawl?"

'Tis really odd, how oft one traces  
 Your craters to the loftiest places.

## MISCELLANY.

From the Quarterly Review.

## INSANITY.

There is one circumstance accompanying the history of insane affections, which would seem to assist at least the presumptive evidence that a state of hallucination of mind is a state, more or less, in all cases, of corporeal disorder; we mean that alternation of common and allowedly bodily diseases with diseases of the understanding, which is not seldom met with, and which is a very curious fact in pathology. Two remarkable instances of this are to be found in the *Mind in Prose* of Dr. Mead; others of a similar kind, more or less notable in point of degree, no medical practitioner can ever be long without witnessing. Again: that the bodily functions are often brought into a condition of actual and positive ailment by mere ailments of the imagination, is too evident to require any examples in the way of confirmation. As we are upon this topic, we feel tempted to say a few words on that coincidence of events with predictions upon which so much stress has been laid in favour of the supposed spiritual origin of visionary and imaginary conceptions. We do not, with Dr. Ferriar, go the length of supposing that apparitions are always to be traced to physical causes, but we do think, the general principles of visionary conceptions is susceptible of explanation merely upon the ground of that astonishing influence which the fancy is found to possess over the feelings and functions of the physical frame. In the *Zoonomia* we meet with the following well authenticated tale, which has been verified by Mr. Wordsworth.

"A young farmer in Warwickshire, finding his hedges broken, and the sticks carried away during a frosty season, determined to watch for the thief. He lay many cold hours under a haystack, and at length an old woman, like a witch in a play, approached and began to pull up the hedge; he waited till she had tied her bottle of sticks, and was carrying them off, that he might convict her of the theft, and then springing from his concealment he seized his prey with violent threats. After some altercation, in which her load was left upon the ground, she knelt upon the bottle of sticks, and raising her arms to Heaven, beneath the bright moon then at the full, spoke to the farmer, already shivering with cold, 'Heaven grant that thou mayest never know again the blessing to be warm.' He complained of cold all the next day, and wore an upper coat, and in a few days another, and in a fortnight took to his bed, always saying nothing made him warm; he covered himself with very many blankets, and had a sieve over his face as he lay; and from this one insane idea he kept his bed above twenty years, for fear of the cold air, till at length he died."

Sauvages relates a similar incident, upon the authority of Zacutus Lusitanus, of a melancholic who was always complaining of invincible cold, till he was subjected by artifice to a large quantity of spirits of wine in a state of combustion; he was convinced, from his sensations during this experiment, that he was capable of feeling heat, and thenceforth his cold left him. Dr. Haygarth, it will be in the recollection of many of our readers, operated very important changes in the bodily functions of several individuals who were, as they supposed, brought under the agency of

Perkins' tractors, in reality merely acted upon by pieces of rotten wood or rusty iron; under this supposition, however, several chronic maladies, which had refused to yield to medicine, were materially mitigated, and at length temporarily cured.

But one of the most striking instances of the amazing influence which the imagination possesses, not over the feelings merely, but upon the actual state and functions of the bodily organization, is related by professor Hufeland; this case is so interesting, and we may add, so instructive, that we are tempted, notwithstanding its length, to lay it before our readers:

"A student at Jena, about 16 years of age, having a weak and irritable nervous frame, but in other respects healthy, left his apartments during twilight, and suddenly returned with a pale, dismal countenance, assuring his companion that he was doomed to die in thirty-six hours or at nine o'clock in the morning of the second day. This sudden change of a cheerful young mind, naturally alarmed his friend; but no explanation was given of its cause. Every attempt at ridiculing this whimsical notion was fruitless; and he persisted in affirming that his death was certain and inevitable. A numerous circle of his fellow students soon assembled, with a view to dispel those gloomy ideas, and convince him of his folly, by arguments, satire and mirth. He remained, however, unshaken in his strange conviction; being apparently inanimate in their company, and expressing his indignation at the frolics and witticisms applied to his peculiar situation. Nevertheless it was conjectured that a calm repose during the night would produce a more favorable change in his fancy; but sleep was banished, and the approaching dissolution engrossed his attention during the nocturnal hours. Early next morning, he sent for Professor Hufeland, who found him employed in making arrangements for his burial; taking an affectionate leave of his friends, and on the point of concluding a letter to his father, in which he announced the fatal catastrophe that was speedily to happen. After examining his condition of mind and body, the Professor could discover no remarkable deviation from his usual state of health, excepting a small contracted pulse, a pale countenance, dull or drowsy eyes, and cold extremities; these symptoms however, sufficiently indicated a general spasm in the action of the nervous system, which also exerted its influence over the mental faculties. The most serious reasoning on the subject, and all the philosophical and medical eloquence of Dr. Hufeland, had not the desired effect; and, though the student admitted that there might be no ostensible cause of death discoverable, yet this very circumstance was peculiar to his case; and such was his inexorable destiny, that he must die next morning without any visible morbid symptoms. In this dilemma, Dr. Hufeland proposed to treat him as a patient. Politeness induced the latter to accept of such an offer, but he assured the physician, that medicines would not operate. As no time was to be lost, there being only twenty-four hours left for his life, Dr. Hufeland deemed proper to direct such remedies as prove powerful excitants, in order to rouse the vital energy of his pupil, and to relieve him from his captivated fancy. Hence he prescribed a strong emetic and purgative; ordered blisters to be applied to both calves of the legs, and at the same time stimulating clysters to be administered. Quietly submitting to the Doctor's treatment, he observed, that his body being already half a corpse, all means of recovering it would be in vain. Indeed Dr. Hufeland was not a little surprised, on his repeating his visit in the evening, to learn that the emetic had but very little operated, and that the blisters had not even reddened the skin. The case became more serious; and the supposed victim of death began to triumph over the incredulity of the Professor and his friends. Thus circumstanced, Dr. Hufeland perceived how deeply and destructively that mental spasm must have acted on the body, to produce a degree of insensibility from which the worst consequences might be apprehended. All the inquiries into the origin of this singular belief had hitherto been unsuccessful. Now only, he disclosed the secret to one of his intimate friends, namely, that on the preceding evening, he had met with a white figure in the passage, which nodded to him, and, in the same moment, he heard a voice exclaiming—'The day after tomorrow, at nine o'clock in the morning, thou shalt die!'—He continued to settle his domestic affairs; made his will; minutely appointed his funeral; and even desired his friends to send for a clergyman; which request, however, was counteracted. Night appeared—and he began to compute the hours he had to live, till the ominous next morning. His anxiety evidently increased with the striking of every clock within hearing. Dr. Hufeland was not without apprehension, when he recollected instances in which mere imagination had produced melancholy effects—but, as every thing depended on procrastinating, or retarding that hour in which the event was predicted; and on appeasing the tempest of a perturbed imagination, till reason had again obtained the ascendancy, he resolved upon the following expedient: Having a complaisant patient, who refused not to take the remedies prescribed for him, (because he seemed conscious of the superior agency of his mind over that of the body,) Dr. Hufeland had recourse to laudanum, combined with the extract of hen-bane; twenty drops of the former and two grains of the latter

were given to the youth, with such effect that he fell into a profound sleep, from which he did not awake till eleven o'clock on the next morning. Thus, the prognosticated fatal hour elapsed; and his friends waiting to welcome the bashful patient, who had agreeably disappointed them, turned the whole affair into ridicule. The first question, however, after recovering from this artificial sleep, was—'What is the hour of the morning?' On being informed that his presages had not been verified by experience, he assured the company that all these transactions appeared but as a dream. After that time he long enjoyed a good state of health, and was completely cured of a morbid imagination."

Had this youth fallen into less sagacious hands, the event would, it is more than probable, have answered to the prediction; and the occurrence would have stood as irrefragable evidence of that creed which imagines that the times have not long since passed of individual and immediate communication between the world of sense and the world of spirit—How the fancy originated it is difficult to say; but it is not less difficult to explain the phenomena of dreams.

**Curious wager.**—Mr. King, a gentleman well known in the London Concerts, made a wager of 20 sovereigns that he would bring 1,500 persons to any public house that was named in twelve hours. The Crown and Scepter, James street, Globe fields; Mile End Old town, kept by Mr. James Rossiter, was named, and on Wednesday the bet came off. Mr. K. to attract the public, caused a sheep to be roasted whole, and added to it a loaf of bread, which when drawn from the oven, measured ten feet and an inch, and weighed 92 pounds. This he announced he should sell at a penny a slice, bread included. The repast was placed on a table at ten o'clock in the morning, and during the early part of the day Mr. K. appeared to be losing fast (the weather being so bad) but at half past 3 a body of gentlemen from the city arrived, headed by a band of music, and bearing placards, &c. which altered the aspect of things, and finally, at half past nine, Mr. K. had won his wager, 1,530 persons having by that time entered the room where he presided.

A young Frenchman complaining of the gravity of Americans, said—'They go to a ball, and dance as if they did it by order of the legislature'

## MUSIC &amp; HYMN BOOKS.

**STOUGHTON COLLECTION OF CHURCH MUSIC**, selected and arranged by the *Stoughton Musical Society*, one of the oldest Societies in New England, from the most approved ancient and modern authors. *Price \$8 per dozen, and \$1 single.*

The **NEW HYMN BOOK**, designed for Universalist Societies, by SEBASTIAN & RUSSELL STREETER, by the hundred, dozen, or single. Also—**ANCIENT HISTORY OF UNIVERSALISM**, &c. &c. at the *Literary Bookstore*, Portland.

S. COLMAN, General Agent for Publishers.

## TAILORING BUSINESS.

THE Subscriber would inform his friends and the public, that he has opened a Shop in the *Old Masonic Hall*, over Messrs. Shaw & Perkins' Store, in Gardiner, where he intends carrying on his trade. He believes that such is his experience, he shall be able to CUT and MAKE CLOTHES of every description in a style superior to that of any other establishment in the village; and his terms will be as reasonable as any in the State.

All work will be executed at short notice, and every favor gratefully acknowledged.

**N. B. UNIFORMS**, of any description, made after the latest fashions.—All applications for CUTTING attended to immediately.

ROBERT WILLIAMSON.  
 Gardiner, June 12, 1829.

**GARDINER IRON COMPANY** have for sale at their Store in Gardiner,

Mill Cranks, Rims and Spindles; Iron Knees, Stanchions, Cogs and Shives, Wind-ass Necks, Hawsse Pipe, Capstan Heads, Rims and Spindles; Crow Bars, Plough Moulds & Coulters, Axletree Shapes, Sleigh Shoes, Patent and Common Oven Mouths, Cast Wheel Hubs, Cart and Waggon Boxes; 1-2 3-4 and 1 inch LEAD PIPE—for Acquaeducts. Also—a large assortment of **IRON AND STEEL**. Old Swedes, Swedish and English Round, Flat and Square, IRON; Horse, Deck and Spike Rods, by the ton or smaller quantity; Cut and Wrought Nails, Anvils, Vices, Circular Saws and Files.

The Forge and Furnaces are in operation and are prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing most sorts of machinery now in use, such as Gearing for Cotton, Woollen, Grist, Fulling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

## NEW TESTAMENT LEXICON.

JUST received and for sale by P. SHELDON, a **GREEK LEXICON**, adapted to the New Testament, with English Definitions, by Rev. S. C. LAYLAND, price \$1 25. The design of this work," says the author, "is to facilitate the study of the New Testament in its original language, and to render it more accessible to my fellow citizens. It presents them the explanation of those words that speak the treasures of divine inspiration, in their native tongue."

Gardiner, April 23.

## PRINTING

Of all kinds executed with neatness at this Office

## COMMISSIONER'S NOTICE.

WE the Subscribers, having been appointed by the Hon. HENRY W. FULLER, Judge of Probate, to receive and examine the claims of creditors to the estate of STEPHEN JEWETT, late of Gardiner, in the county of Kennebec, deceased, represented insolvent, do hereby give notice that six months are allowed to said creditors to bring in and prove their claims, and that we shall attend to that service at the office of S. Kingsbury in said Gardiner, on the first Monday of the month of August, and five following months, from 2 to 6 o'clock P. M.

S. KINGSBURY, } Commissioners.  
 EDWARD SWAN, }

Gardiner, July 29, 1829.

## STATE OF MAINE.

## COUNTY OF KENNEBEC, ss.—

A Court of Probate held in Augusta, in and for the county of Kennebec, on the second Tuesday of September, being the eighth day of said month, A. D. 1829, a copy of the last will and testament of HENRY DEARBORN, late of Roxbury, in the county of Norfolk, and Commonwealth of Massachusetts, Esquire, deceased, testate, with a copy of the Probate thereof, under the seal of the Court of Probate, in and for the county of Norfolk aforesaid, where said will has been duly proved and allowed, having been presented to me, the Judge of Probate, in and for the county of Kennebec, by H. A. S. Dearborn and John B. Davis, Esquires, two of the Executors therein named, who represent that there is property within the said county of Kennebec, upon which the will of the said Henry Dearborn must operate, and request that said will may be filed and recorded in the records of the Probate Court, for the said county of Kennebec.

Whereupon I do order that the subject of said application of said H. A. S. Dearborn and John B. Davis, be considered at a Probate Court to be held at Augusta on the second Tuesday of November next, at 10 o'clock, A. M. and that notice be given to all persons interested in the said will, by publishing this order in the *Christian Intelligencer and Eastern Chronicle* three weeks successively, during days at least, previous to the setting of said Court. All persons interested therein may then and there be heard, if they see cause in relation to the premises.

Given under my hand at Augusta, this eighth day of September, A. D. 1829.

H. W. FULLER, Judge.

Attest:  
 W. EMMONS, Register.

## KENNEBEC ss.—

WHEREAS Reuben Bean, Guardian of Levi Eldridge, Mehitable Eldridge, Rhoda Eldridge, Eunice Eldridge, Betsey Eldridge, and William Eldridge, has presented an account of his Guardianship to the Judge of Probate, in and for said county, for allowance. All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Farmington, in and for said county, on Thursday the seventeenth day of September next, and shew cause, if any they have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta, this twenty-eighth day of July, A. D. 1829.

H. W. FULLER, Judge.

## CONSTABLE'S SALE.

MAKEN ON Execution and will be sold at public vendue to the highest bidder on Saturday, the tenth day of October next at 10 o'clock, A. M. at E. M'LELLAN'S Tavern in Gardiner, all the right in equity which John Sewall has to redeem the following described real estate, situated in Gardiner, being the west part of Lot numbered 67, containing about 26 acres, on the north side of the Cobossee Contee river, and lying on the road leading from the New Mill, (so called), to the Horse Shoe Pond; being the same now occupied by said Sewall. For a more particular description refer to the plan of the Cobossee Contee Tract made by Solomon Adams, Esq. dated December 30, 1808.

EZEKIEL WATERHOUSE,

Constable of Gardiner.  
 Gardiner, Sept. 5, 1829.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of Susannah Heath, late of Gardiner, in the County of Kennebec, widow, deceased, intestate, and has undertaken that trust by giving bond as the law directs: All persons, therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

WM. PARTRIDGE, Administrator.  
 Gardiner, Sept. 8, 1829.

## LOST.

ON the third or fourth inst. between Brunswick and Berwick, Maine, a calfskin POCKET BOOK, containing from forty to fifty dollars in Bank Bills, mostly, if not all, of the Dedham Bank, Mass. A note of hand of thirty-five dollars and some cents, signed by James Capen, Jr. to the subscriber and some other papers of no use to any one but the owner. Whoever has found the same and will leave it with Nathaniel Hobbs, Innholder in Berwick, or with Nathaniel Littlefield, near Wells' Landing, or with James Capen, Jr., Gardiner, Maine, or give information where they can be found to the subscriber at Stoughton, shall receive five dollars reward.

JAMES CAPEN.  
 Stoughton, Sept. 10, 1829.

## REMOVAL.

ROBERT WILLIAMSON,

## TAILOR

WOULD inform his friends and customers, that he has removed to the new Building opposite Mr. E. M'LELLAN'S Tavern, where he carries on the above business in a NEAT and FASHIONABLE STYLE.

Sept. 16.

## BALLOU'S

HISTORY OF UNIVERSALISM.

JUST received, and for sale by P. SHELDON, in Gardiner, and Wm. A. DREW, in Augusta, the *Ancient History of Universalism*, from the time of the Apostles, to its condemnation in the fifth general council, A. D. 553. With an appendix, tracing the doctrine down to the era of the Reformation—by Hosea Ballou, 2d. Price—bound in sheep \$1 20 cts.

Gardiner, May 1.

## HORSE FERRY.

THE public are respectfully informed that the HORSE FERRY BOAT at Gardiner Village, will be ready for the transportation of Passengers, Carriages, &c. across Kennebec River, on Monday the 24th inst. The rates of toll established by Law, are as follows:—for each full passenger, two cents; each person with a wheelbarrow, hand-cart, or other like vehicle, three cents; one person and horse, six and a quarter cents; one person and waggon or cart, twelve and a half cents each team, including cart, waggon or sled, drawn by not more than four oxen, twelve and a half cents, and two cents for each additional beast; one horse and chair, sulkey or chaise, twelve and a half cents; each coach, chariot, phaeton, curricule or barouche drawn by two horses, eighteen and three quarter cents; and for each additional horse, two cents; each stage coach, drawn by four horses, twenty cents; neat cattle and horses of burden, exclusive of those rode upon or in teams, two cents each; sheep and swine at the rate of six cents per dozen.

The proprietors have spared no pains or expense to make the Ferry as convenient in every respect as possible, and will always employ civil and attentive ferrymen.

August 19, 1829.

## DR. DAVENPORT'S BILIOUS PILLS.

FOR the time these Pills have been offered to the public, the sale of them has exceeded the most sanguine expectations of the proprietor, which may be fairly considered an acknowledgment of their many virtues.

They are very justly esteemed for their mild and safe operation as a cathartic in all cases where one is necessary. They are safe and sovereign remedy in all bilious fevers, pains in the head, stomach and bowels, indigestion, loss of appetite, dizziness, vertigo and bilious cholica—they are likewise an antidote against infectious diseases, removing obstructions of every kind by dissolving and discharging the morbid matter, helping digestion, restoring a lost appetite—a sure relief for costive habits. They are so accommodated to all seasons and hours, that they may be taken in summer or winter, at any time of the day, without regard to diet or inconvenience of business. Their operation is gentle and effectual, that by experience they are found to excel any other physic heretofore offered to the public.

Certificate from the Hon. P. Allen.

Mr. DANIELL.—Sir: Having made use of various kinds of Pills in my family, I hesitate not to say that Dr. Davenport's Pills are the best family medicine I have ever used.

Pittsfield, Mass. Nov. 1828.

## DAVENPORT'S CELEBRATED EYE WATER.

which has been used with great success.

## WHEATON'S

## ITCH OINTMENT.

This noted OINTMENT has been too long in use, & its character too well established to need any recommendation. It is also ascertained to be a valuable article for the Salt Rheum and chilblains.—Price 37 1-2.

## WHEATON'S well known JAUNDICE BITTERS,

which are so eminently useful in removing all Jaundice and Bilious complaints.

A fresh supply just received and for sale in Gardiner, by J. Bowman and J. B. Walton; in Hallowell, by B. Wales, Robinson & Page and Whittier & Hinkley; Waterville, by D. Cook and J. Alden; Norridgewock, by S. Sylvester, Amos D. Stewart, Jr., and by the Druggists in Salem, Portland and Boston. March 3, 1829. copy—11.

## TIMBER LANDS.

AGREEABLY to the provisions of the resolve of February 2d, 1828, "for providing public buildings for the use of the State, and an additional resolve passed February 19th, 1829."

The following Townships and parts of Townships, will be sold at Public Auction, to the highest bidder, at the Land Office, in Bangor, on Tuesday the twentieth day of October next, at 10 o'clock in the forenoon (subject to the reservation for public uses provided by law) viz.

Township number 2, in the 13th range, west from the monument, according to the plan of Joseph Norris. Township No. 3, in the 7th range, and Township No. 5, in the 4th range, according to Joseph and Joseph C. Norris' plan. Also, Township No. 1, in the 9th range, Township marked A, in the 11th range, and all that part of Township numbered 4, in the 3d range of Townships west of the monument, according to a plan made by Joseph and Joseph C. Norris, which was assigned and set off to the State of Maine, by Commissioners, under the act providing for the separation of Maine from Massachusetts.

DANIEL ROSE, Land Agent.

July 3, 1829.

## INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire.

E. F. DEANE.  
 Gardiner, Nov. 21, 1828.

## CHEAP ROOM PAPERS.

P. SHELDON has recently received a new supply of Room Papers and Borders—some as low as twenty cents a roll—and from that price to a dollar—making in the whole an uncommonly good assortment.

Also—A variety of handsome Fire Board patterns—cheap.

Gardiner June 17.

## THE NEW HYMN BOOK.

DESIGNED for Universalist Societies, compiled by SEBASTIAN & RUSSELL STREETER, for sale at the Gardiner Bookstore by P. SHELDON.

July 6.

## CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all notices collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscription will be discontinued, except at the discretion of the publishers, until all arrears are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.